

THE JEWISH HERALD

Published Weekly by the
HERALD PRINTING COMPANY,
GOLDBERG & KAPNER, Proprietors.
616 Fannin Street.
Phone 5333.

Subscription.....\$1.50 per year

All communications for publication must reach the office not later than Wednesday at 6 p. m.

Entered as second class matter November 20, 1908, at the postoffice at Houston, Texas, under the Act of March 3, 1879.

THE FAST OF TEVETH.

How many of our readers know that Sunday will be the tenth day of the Hebrew month Teveth, the anniversary of laying the siege at Jerusalem by Nebuchadnezzar? This is observed as a fast day, but how many of our orthodox brethren who are so punctilious about trifles in ritual and synagogue affairs will fast? Oh, but fasting is not as easy as mouthing about the religious failings of others. How many of these strict orthodox people who would not even trim their beards to look decent, have instructed their children in the importance of the day? Will one of these young men or women miss the moving picture shows because of the unfortunate event of the day? I think not. I think their fathers are too much taken up with finding faults in others to have time for training their own children. One's own household is of little concern, if only the other fellow can be maligned.

Say what you will, the historic importance of the day is sufficient to keep its memory alive in our hearts. To the Zionist the day brings its own reflections. But even he who is not a Zionist, but has Jewish feeling, must stop and think. We have a history, and to deny this history means to turn our backs to our enemies. If we are to be true to ourselves we must have the recollections of the past to point out our future.

The tenth of Teveth should bring to our minds the fact that a common past unites us and a common hope holds us together. While fasting and mourning may be out of date for us, yet the sadness of the events should be brought to our memories and a moment devoted to thought of Israel's glory in bygone days as well as its hope for the future. Refrain from amusements on Sunday and determine to do something towards the redemption of Israel from all its troubles.—Z. b. S. H.

CHRISTMAS PROPOGANDA OF THE CHRISTIAN JEWS.

The "Christian Jews" (and we would like this name to always remain with them) are not at rest. They have smelled the coming of Christmas, and they begin to make propaganda for Christianity at the Jewish fire-side.

The high priest of the Christian Jews in Chicago made in his temple an appeal to the Jewish fathers and mothers, that they shall not disturb the joy of their children, they shall not destroy the pleasure of the young souls when they are listening to the wonders and miracles of Santa Claus.

At the time when the Christian Rabbi took up so strong for Santa Claus, and his heart dissolved of sweetness for the poetry of Christianity, the organ of this Temple played the music from "Messiah, The Birth of Christ."

What a horrible Goluth picture! Over the Temple are spreading themselves the tunes of the Birth of Christ outcalling from the listeners an admiration for Christianity and a hateful feeling to Judas.

And there stands a Galoch Rabbi with his eyes uplifted to the saintitive Jesus and makes an appeal to his Jewish congregants that they shall fill the

hearts of their children with the poetry of Santa Claus.

A bigger falsehood, any more disrespect for sanctity, a greater "Chilul Hacodech," we cannot picture.

The matter would not be so difficult to understand if this high pries from Chicago would receive money from the gentiles for his preachings, but knowing the Jews are paying him great sums of money for his preaching for Santa Claus, that makes it a more horrible and incomprehensible occurrence.

Not in the history from "Chanukah," not in the history of Hannah, whose seven sons were killed one after another, for the only reason that they did not want to give up their religion, and then the mother threw herself down from the roof; not in the praiseworthy and heroic deeds of Judas Macabee and his brothers, who fought so gloriously for the freedom of their religion and their fatherland, not in all those histories does the high priest from Chicago find anything poetical, but he finds it in Santa Claus. We would have the Christian Jew from Chicago learn Judaism from the true gentile, Longfellow, in his well known poem, "Macabean."

But Chicago is not the only city which possesses Christian Jews; we find them also in Cleveland, Ohio. There is in existence there an English Jewish weekly paper, which calls itself the Jewish Review and Observer, edited by a Miss Cohen. This paper had in a number, mind you, two weeks before Christmas, a great big double column greeting with the following words: "The Jewish Review and Observer wishes its readers a Merry Christmas and a Happy New Year."

As you see, this paper was in a hurry with its greetings. Two weeks before Christmas, which is much earlier than many other non-Jewish papers sent their

greetings to their readers! The Jewish Review and Observer was in a hurry with its loyalty to Christianity.

Seeing such an open manifestation for Christmas and Christianity, seeing how far can fall the self-respect of these agitators for Christianity, we must cry out the old heartbreaking Jewish cry (Aschamnu micol oam Boschnu micol doir), we are more guilty than any nation, and we have to be ashamed for all generations, but with shaming alone we must not be satisfied. We should cast out from Judaism those who would make Christmas a Jewish holiday and custom. Isch Odessa.

THE POSITION OF THE TURKISH JEWS.

The honor which was given by the German Ambassador to the temporary Chief Rabbi of Turkey, Chaim Nochim, in Constantinople, cannot be gotten by any rabbi of Germany itself. It is more than sure that the German government finds it a necessity to show such honors through her ambassador to the Rabbi of the Turkish Jews, and they are recognized by the same government to be a political power in Turkey, for the reason that they kept up their position with tact. They were never on bad terms with the old regime, and naturally they were friendly to the new, therefore they were a political power in the time of the Sultan's regime, and they will still be stronger now. What is then the wonder when the European ambassadors, knowing the position which the Jews are occupying, seek to be friendly with them?

The Jews of Turkey will in the future have something to say to the Jews of the world, H. B. Lieberman.

NOTICE.

All those holding tickets for the I.O. B. B. Ball please return to the treasurer, J. L. Mendlovitz, 312 Milam.